

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. M. SMITH, OF NORTHUMBERLAND, (P.A.)

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SLAVERY.

Pastoral Letter of the General Assembly of the Presbyterian Church, to the Churches under their care.

THE General Assembly of the Presbyterian Church, having taken into consideration the subject of *Slavery*, think proper to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, "all things whatsoever ye would that men should do to you, do you even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.—Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed often take place in fact, and in the very worst degree and form; and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a new master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for "God hath made of one blood all nations of men to dwell on all the face of the earth"—it is man-

ifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible, throughout the world.

We rejoice that the church to which we belong commenced as early as any other in this country the good work of endeavouring to put an end to slavery: * and that in the same work many of its members have ever since been, and now are amongst the most active, vigorous, and efficient labourers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a great and the most virtuous part of the community abhor slavery, and wish its extirmination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery.

* In the minutes of the Synod of New-York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz:

"The Synod of New-York and Philadelphia do highly approve of the general principles in favour of universal liberty that prevail in America; and of the interest which many of the states have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education and without previous habits of industry, may be, in many respects, dangerous to the community, therefore they earnestly recommend it to all the members belonging to their communion, to give those who are at present held in servitude, such good education as may prepare them for the better enjoyment of freedom. And they moreover recommend, that masters, whenever they find servants disposed to make proper improvement of the privilege, would give them some share of property to begin with; or grant them sufficient time and sufficient means of procuring, by industry, their own liberty, at a moderate rate; that they may thereby be brought into society with those habits of industry that may render them useful citizens:

—And finally, they recommend it to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society in the parts where they live, to procure eventually the final abolition of slavery in America.

We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the public welfare truly and indispensably demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot indeed, urge that we should add a second injury to the first, by emancipating them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expence or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts, that are lawful and practicable, to extinguish the evil.

And we at the same time exhort others to forbear harsh censures and uncharitable reflections on their brethren who unhappily live among slaves whom they cannot immediately set free: but who, at the same time, are really using all their influence, and all their endeavors to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labour for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points

1. We recommend to all our people to patronize and encourage the Society lately formed for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an equivocal pledge of their desire to deliver themselves and their country from the calamity of slavery, we hope that at those portions of the American Union whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren in bringing about the great end contemplated.

2. We recommend to all the members of religious denominations, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the christian religion—by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for ac-

quiring the knowledge of their duty both to God and man. We are perfectly satisfied, that, as it is incumbent on all christians to communicate religious instruction to those who are under their authority, that the doing of this in the case before us would not operate, as some have apprehended that it might, as an excitement to insubordination and insurrection, but would, on the contrary, operate as the most powerful means for the prevention of those evils.*

3. We enjoin it on all church Sessions and Presbyteries under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church. And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, ought to be followed, without delay, by a suspension of the offender from all the privileges of the church till he repent, and make all the reparation in his power to the injured party.

Passed by the unanimous vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order.

J. J. JANEWAY, Moderator.
Philadelphia, June 2, 1818.

* The following intelligence has been recently received, and may be relied on as authentic:—“ The legislature of Antigua, having held a conference with the missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there, and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum for the support of missionaries at one station; granting and offering as much crown land as should be wanted for that or other stations; and in the despatch to lord Bathurst from the government of Antigua, it is stated, that the legislature lamented that their limited finances prevented their doing more; as they were persuaded, that to the labours of those missionaries among the negroes they were mainly indebted for a state of profound tranquility, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that island.”

Northumberland Sabbath Schools.

On Monday the 8th inst. the teachers of the Sabbath Schools in the town of Northumberland, held their quarterly meetings. There are two schools. The Female Sabbath School was organized on the 7th of April 1816. Twenty-four young ladies, in the most respectable stations in society, volunteered their services as teachers. Of these, three were communi-

cants. One in the German Lutheran Church, and two in the English Presbyterian. Of these last mentioned one has removed from the place. There are now nine communicants amongst them. The school is regularly opened and closed with prayer. Fifteen little girls at first presented themselves as scholars. One hundred and fifty-four names are now on the list. Eighty eight, whose names are on the class rolls, usually attend. Between fifty and seventy, always attend. The exercises consist in spelling, reading, committing and repeating hymns, the catechisms, and passages from the holy scriptures. Many of them learn well and are attentive. The Directresses say that *many of them would rather dispense with their regular meals on the Sabbath, than miss attending school.* The progress made by several in committing portions of scripture, &c. is very gratifying, and augurs well.

One girl has committed to memory and recited all the answers to the questions in the Assembly's Shorter Catechism, in number,

107—30 hymns—1724 verses from the holy scriptures.

Another 107—26	1481
Another 62—10	1405
Another 20—41	1520

Others have also done well in proportion to their several ages, advantages for study, capacities, &c. which must always in schools, especially in such schools, be more or less different.

Sometime in the spring of the year 1816, a Sabbath School for boys was organized. A number of gentlemen presented themselves as teachers, and others as visitants to countenance the measure and preserve order. Mr. John Thomas, a most respectable and benevolent man, a member of the society of Friends, felt a deep interest in this institution, and although far advanced in life, took a most distinguished stand in carrying on its operations. For a time the school flourished. But the zeal of many abated, and Mr. Thomas having removed from the town sometime last fall, the school was dissolved. Relative to the resuscitation of this school and to its present state, we present the reader with the following statement made by the Directresses.

“ Eight of the teachers of the Female Sabbath School, who were also members of the Presbyterian Church, finding that the male sabbath school had been given up, and seeing many little beings running about the streets on the Sabbath, apparently as if they had no one to care for their immortal souls, made it a subject of serious consideration, among themselves, and we believe, of earnest prayer to God to direct them, as to the propriety of opening a school for boys under twelve years of age. After consulting with some pious friends, who warmly approved of the undertaking, the school commenced on the 8th of February 1818 with 19 boys as scholars. It has been continued with the exception of one sabbath. There are now on the list ninety-seven. Since the 15th of March, two married and two widowed ladies have joined our association.

“ Having expected, that when the novelty of the school had worn off, the number of scholars would decrease, we have been much encouraged by the regular attendance of between sixty and seventy, who generally seem willing to attend to the instructions given to them. We are led to hope, that, as God has blessed feeble exertions, when made in faith trusting in the Lord Jesus, he has a blessing in reserve even for us. We believe also that Paul may plant and Apol-

los water, but that God alone giveth the increase.

“ Who of our teachers, on beholding so many who have souls that will never die, yet so ignorant of him who was made flesh and dwelt among us, but is now arisen and exalted Prince and Saviour, will shrink from duty, and desert the cause which they have undertaken to support? *We hope, we are persuaded, not one.*

“ Though we have not perceived any material change for the better in the children, yet we are not cast down, or discouraged. They are taken, (as they are in all Sabbath schools) without selection, possessing different dispositions and habits, to become acquainted with which, time and attention are required, and many of them are grossly ignorant. And tho' we may be taken from this world, without perceiving any of the seed which we shall have sown in their youthful minds springing up and bringing forth fruit; yet will we go on, trusting in the Lord, convinced from experience that it is “ better to be engaged in his service, than in the drudgery of Satan.”

“ With no ordinary degree of pleasure do we mention the unanimity which prevails among the teachers, and the interest which they seem to take in their precious charge.

“ We conclude with earnestly requesting our dear Christian friends, and all friends of Sabbath schools to pray for us, that through the grace of God, our work may prosper in our hands, and that we, together with those who are under our care, may be found, at the last great day, with all the ransomed throng, singing praise to him who loved us and bath washed us in his own blood!”

The exercises in this school are like those of the Female school, viz. opening and concluding with prayer, spelling, &c.

The state of the school is as good, and the prospect of usefulness as flattering, as could reasonably have been expected. The boys, it must be remembered, are all under 12 years of age. One of them, who has at the same time been going to school on all the other days of the week, and attending to different sorts of studies, has in the space of three months, committed to memory and repeated 60 hymns and 977 verses in the New Testament.

Another under the same circumstances, 50 hymns and 475 verses.

A third, 55 hymns and 461 verses.

On the evening of every other Sabbath one or both of the Elders, together with the Pastor of the Presbyterian Church, (when his other avocations on that holy day will permit him to do so,) attend at the school room, and catechise the children (both boys and girls) who have committed the Assembly's shorter catechism, or portions of it.

In each school a fund is forming for educating heathen youth. Boxes are placed in the school rooms, and the children cast in as they incline, money and tickets, the reward of good behaviour and good progress in study, which are redeemed by the teachers and converted into cash.

At three o'clock, P. M. of that day, twenty-three of the teachers of these two schools, together with their young charge amounting in number to one hundred and fifty-eight children, viz. eighty-three boys and seventy-five girls, moved in procession, from the College edifice to the Presbyterian meeting house, to hear for the first time an address specially adapted to the occasion. A number of persons attended, some friends to the children and others friendly to the institution, though not directly connected

with the children. The house was well filled, and the general appearance of the assembly was solemn and interesting.

[The Address shall be given in our next number.]

MISSIONS.

CHURCH OF ENGLAND MISSIONARY SOCIETY.

INDIA.—The Rev. Marmaduke Thompson in a letter to the Secretary dated Madras, March 25, 1817, says, “Every where, at every station, we seem to be prospering.” He cries loudly for help, both in money and missionaries. He says, “Here is a fine field for any one who “would be doing much for the Lord, in propagating the saving knowledge of his grace to the Heathen—a fine field, both in extent and in encouraging prospects.”

MAINE MISSIONARY SOCIETY.

On the 24th June, the Maine Missionary Society held its annual meeting in New Gloucester. Their missionaries have been successful. Their receipts amount to \$1700 and further sums are expected to come in from Penobscot river. The more they do, the more they are called upon to do. This is as it should be. Christian benevolence assimilates benefactors to their great benefactor, not simply in moral character, but also in moral feeling. In this respect, “giving does not impoverish, nor withholding enrich.”

Their missionaries are to establish Sabbath Schools, wherever they labor, and to encourage stated meetings on the Sabbath, and the reading of suitable sermons when they are gone.

BIBLE SOCIETIES.

SUSQUEHANNA BIBLE SOCIETY.

Some few years ago a member of the Philadelphia Bible Society, being in company with a gentleman who lives in this part of the country, asked if Bibles might not be usefully distributed in this region. Afterward some Bibles were sent to the gentleman, and in return some money was transmitted by some gentlemen in the neighborhood, to the Philadelphia Bible Society. The gentleman to whom the proposition had first been made, became the organ of communication between his neighbors and friends, and the Society. No auxiliary society was organized as has been erroneously supposed. A number of the very gentlemen who had been communicating with the Philadelphia Society, solicited the Presbytery of Northumberland to call the attention of the Christian public to the propriety of organizing a Bible Society for this part of the country. The Presbytery accordingly appointed a committee, who published a notice requesting persons friendly to the object, to meet in Milton, on the 2d day of October, 1816. On the day proposed a number of gentlemen attended, resolved themselves into a Bible Society, adopted a constitution, ordered it to be published, and adjourned to meet again. At the time appointed an adjourned meeting of the society was held at Milton. The constitution was revised and amended, and officers elected. The business of the society is conducted from year to year by a Board of Managers consisting of a President, three Vice Presidents, twelve lay managers, and all ministers

who are members of the society. A committee consisting of ministers belonging to the German Lutheran, German and English Presbyterian, and Methodist Churches, have published an address to the public in the German and English languages. Measures have been taken to procure and circulate copies of the New Testament, and German and English Bibles. A considerable number of English Bibles and New Testaments have been distributed. The Treasurer has not been able to procure German Bibles, except half a dozen presented by the Philadelphia Bible Society. The Treasurer of the latter society has informed him that he is constantly expecting to receive a supply from Europe; out of which he has promised to furnish a number. At a late meeting of the Board of Managers, the Treasurer was directed to use exertions to procure a supply, if possible, from stores, should he not receive the expected supply in a short time. A resolution has been made by the society to sell Bibles at the original cost, to persons, who will not again dispose of them. The design of the society in taking this resolution, was to supply persons who are able and willing to purchase, but have not the opportunity. The managers having been authorized by the society, to apply their surplus funds in aid of other societies, directed their Corresponding Secretary to offer to the Philadelphia Bible Society the sum of three hundred and fifty dollars. From the subjoined letter addressed to him, by the Corresponding Secretary of that Society, the friends of Bible Societies and others, will see that the annual payment of their subscription money is not an useless expenditure.

Copy of Dr. Broadhead's Letter to the Rev. Robert F. N. Smith.

Philadelphia, January 21, 1818.

REV. AND DEAR SIR—

I have had the honor of laying your esteemed communication before the Board of Managers of the Philadelphia Bible Society, and am instructed to return, through you, the thanks of this Board to the Managers of the Susquehanna Bible Society, for their kind and liberal offer of three hundred and fifty dollars, for the use of our society. The Managers accept the donation with sentiments of high regard for the Society, of which you are Corresponding Secretary, as well as with feelings of gratitude to God, who hath been pleased to induce your Society, to afford such seasonable aid to the exertions which this Society are now making to advance the Bible cause. Our Board of Managers have for sometime past contemplated sending an agent through this state to attempt the organization of new Societies in those counties and towns where none now exist, as well as to visit those which do exist, and attempt an excitement to greater diligence in the good works in which we are engaged. As this agent, however, must be supported by the Society, and as considerable expences must be incurred by such an attempt, some of the members of the Board hesitated to go into the measure, on account of the state of our funds.

This difficulty was however entirely removed by the generous offer made by the Susquehanna Bible Society: and have the pleasure to inform you that at the same meeting of the Board, when your letter was read, a committee was appointed to procure and send forth an agent, for the purposes above mentioned: We have no doubt that the Board of Managers, of which you are a member, will highly approve

of the measure, and will unite with us in prayer to Almighty God, that his blessing may crown our feeble attempts to promote the cause of Bible Institutions.

I am, dear sir, your affectionate friend, and fellow labourer in the Gospel.

JB. BROADHEAD,
Corresponding Sec'y. Phil. B. Society.

British and Foreign Bible Society.

The Merchant Seamen's Auxiliary Bible Society. The object of this institution, (which was formed on the 29th of January last in the Egyptian Hall, at the Mansion House, London, under the auspices of the Lord Mayor, and various noblemen, gentlemen, and merchants of the first consideration,) is, “to provide Bibles for at least 120,000 British Seamen, now destitute of them;” and with so much vigor and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieutenant Cox: and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both officers and men. On hearing him deliver his message to the commander of one of the ships, a common seaman exclaimed, with visible emotion, “Thank God, there are some who care for our poor souls.” The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, “It is very good, very good indeed: we pay a great deal of money for God's Book in our country.” And while the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this Establishment to the Mariners themselves, their immediate employers; and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or connexion, have in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of “Ladies' Bible Associations,” to advantageous account, your committee examined the regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its ten associations, deserves to be particularly cited. In the production of this system of Female auxiliaries, (to which, as well as to by much the largest proportion of these institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the countess of Derby, and other ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these eleven auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.* unanswerably demonstrates the practicability of engaging females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your committee, (which they here repeat,) that associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

THE SABBATH DAY.

Lord B—d, one of the Senators of the College of Justice, having Sir Thomas Miller for his colleague, held the assizes at one of the county towns, on Saturday. A great number of gentlemen dined in company with their honors. One of the jurymen, a gentleman of large fortune, very earnestly importuned the judges to suffer him to go home. "What is all your hurry to get home," said Lord B. "why should not you remain here as well as others, and do your duty to your country?"—"My Lord," the gentleman replied, "I shall tell you;—this year, I am a great farmer, a good deal of my corn is cut down, and owing to the bad weather which we have had for sometime past, I fear that much of it is in a bad condition. Yesterday and to-day the weather has been much better, and I dare say, by to-morrow some of it will be ready to take in." "Surely," said Lord B. "you do not mean to make your servants take in corn on Sunday?"—"I do, my Lord," answered the gentleman, "and I don't think that they can be better employed than in saving the fruits of the earth, for the use of man and beast. I am persuaded that God Almighty will be better pleased to see them employed in that useful work than attending any church whatever; and it is my decided opinion, that at this season, especially in such broken weather as we have had for some time past, the country people should be enjoined, instead of going to church, to improve every Sunday, when the weather is good, in removing to the barn yard all the corn that is fit for taking in."

Before he had finished this last sentence, Lord B. drew himself forward on his chair with considerable agitation, and looking at him in a manner that shewed he was not pleased, he said with an elevated tone that produced complete silence in the company, and in that broad Scottish accent which his Lordship commonly used, and which sometimes gave particular emphasis to what he said, observed, "Sir, you surely are not thinking what you are saying. Were you to do what you propose, it would in

the first place, be such an outrage—such a gross violation of the laws of your country, as should not be suffered to pass unpunished: and if any of his Majesty's justices of the peace near you did not lay your feet fast, they would not do their duty. In the second place, Sir, it would be a most gross violation of the commandments of Almighty God; and it is absurd to say, that *he will be better pleased* to see us and our servants breaking his commandments than keeping them. Besides, sir, in the third place, your conduct would discover such a distrust in the Providence of God, as a man that *calls himself a Christian*, should at least think a sham to own—Sit still, sir, where you are, for you shall not get away, till the business of the court is over in this place." As he said this, his colleague, smiling, laid his hand upon his shoulder and said, "My Lord, I always knew that your Lordship was a great lawyer, but I did not know before that you were so great a divine." "As long as I live," resumed Lord B. in his warm, animated tone, I shall think it my duty to set my face *against all unnecessary working on the Sabbath day*. Works of *real* necessity must be done. If a flood come down and your grain is in danger of being carried away and lost, certainly your people cannot be better employed than in saving it: It is their duty then to work rather than go to church.—But for people to lead in corn on Sunday, when there is no urgent necessity for it, is what, I hope, will never be tolerated in any *Christian country*."

PUBLIC WORSHIP.

Mr. Davies and the King of England.

The Rev. Samuel Davies, President of Princeton College, N. J. was distinguished for his piety, his eloquence and his undaunted heroism in his master's service. When in London, the King went to hear him preach, having heard him much applauded as an orator. He had not been long speaking when one of those flashes of eloquence, which irresistably seize the attention of every hearer, induced the King to express his approbation by a smile and a whisper to one of his courtiers. Mr. Davies, who had recognised his majesty by the star on his breast, noticed his violation of decorum, though he *seemed not* to have seen it. A second flash was followed by a second trespass. The man of God, now suddenly checking himself, amid his daring flight, and turning full upon his majesty, with all the authority of an Ambassador from the court of Heaven, and in a manner capable of making even Royalty submissive, uttered the following just and beautiful reproof.

When the lion roars, all the beasts of the forest tremble: When King Jesus speaks, let all the Kings of the earth keep silence before him!

The hint was as politely taken as it had been given. The orator received no further interruption, however bold his figures, however soaring his flight.

Would that all hearers in our churches could realize to themselves that Christ's ministers are his ambassadors, and that what he does by them, he does by himself! What solemn assemblies would we then have! What might we then experience of those glorious things spoken of Zion!

But alas! how painful to be obliged to say that this is far from being our state. Many, too many, disturb the public worship of God, mar the enjoyment of Christians, and bring

down upon themselves the curse of Heaven, by acts of indecent levity and profane irreverence. They enter and depart from the place of sacred solemnities, whilst the exercises of devotion are progressing. They express listlessness in various ways, by vacantly staring over the congregation—laughing, talking &c.

The thing is impolite; it is far worse, it is impious.

It is just telling the master of assemblies how much they despise him!

If persons who thus act would think, whose house they visit, whose presence they disregard, whose service they profane, whose voice they endeavour to suppress, they would not, they could not, abandon themselves to such folly, such criminality!

POETRY.

From the Religious Remembrancer.

THE HUSBANDMAN'S SONG.

Psalm civ. 13, 14, 15.—Deut. xxxii. 12.

Midst yellow crops of waving grain,
My God, I raise the humble strain,
These spicy gales, how soft they blow!
How sweet these murmur'ring waters flow!
Yonder blue skies, how bright they shine,
How rich their tints, and how divine!
Earth groans beneath her pond'rous load,
The bounty of a gracious God.

What unbelief my heart betray'd
When I beheld the tender blade!
My throbbing bosom heav'd with fear,
Lest ought should taint the golden ear,
But mercy kept the precious grain,
Nor suffer'd man to toil in vain;
Bade the soft gales breathe gently forth,
And curb'd the fury of the North.

Wake ev'ry soul! with rapture sing
The praises of our bounteous King,
For lo! the God of Nature pours
In earth's soft laps his golden show'rs.
See where the loaded boughs appear,
See Esheol's vine transplanted here;
And Canaan's fruits luxuriant grow,
While streams of milk and honey flow.

Jesus! the smiling scene around
Owns not a spot of barren ground.
So shall my soul, if Thou be there,
Fruits of the finest flavour bear.
Sow the blest seeds of grace divine,
And thou, dear Sun, arise and shine;
Ripen the crop, new strength impart,
And reap a harvest in my heart.

(P) Persons holding subscription papers to the Susquehanna Bible Society, are requested to forward before the middle of October next, to the subscriber, at Milton, a list of the names on their respective papers; as they are also earnestly requested to be urgent in collecting, and punctual in remitting the sums due on their papers respectively—with a view to the more effectually answering the great objects of the society. The holders are requested to retain the *original* papers.

By order of the Board,
J. P. SANDERSON, Treasurer.

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* * * All communications (*free of postage*.) to be directed to the Editor, at Northumberland, (Pa.)